

THE LORD'S SUFFERING, FASTING, POVERTY AND LOVE

The Gifts of Heaven, The Explanation of the Scriptures

(The Lord's Word through Jakob Lorber)

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95. The "Very Weak One" (The Seventh Disciple)

6th December 1840, morning from 1/2 10 to 3/4 12.

Writer: C. L., S., And. u. Ans. H.

Today, the Lord revealed the following through the mouth of His servant, after having read in the past the side-note "To the very weak :

[1] You will all understand well that I as the highest Being, as God from eternity and as Father of all people, spirits and angels do not commit such things like the just mentioned ones in reality Myself, in order to reproach Myself afterwards before you, like a double and to admonish Myself in a certain way to improve Myself in all this, which I have never committed.

[2] If you think about this little said, - will not arise by itself to you the almost inconceivable question: Yes, can God also sin, since He is God, as in His sanctuary, so also in His wisdom and also in His love? Where, then, does such an accusation against oneself come from? But do you not say yourselves that My ways are unfathomable and My counsel inscrutable? Yes, look, that is how it is!

Since all eternity, no-one has ever attended My counsel, and no angel's eye will ever see the secret ways of My wisdom and My love.

[3] But so that you may well understand this seventh disciple, I want to lead your feelings back for a short moment into the great time of the incarnation of My love. And as from there all light and all help has come into the world, so also this very light shall well enlighten you the inside of a little hazelnut, that I, your Father, in this seventh disciple or in the very weak, pushed under your teeth to crack it open.

[4] So also here ask My love: You most pure Godly Being, Who is never capable of even the slightest faulty thought, how is it and how was it possible to separate You from the Father, to burden You with all the sins and all the abominations of the world, to appear to Your Father or to the holiness of God in a worse light than the one through whom all wickedness came into the world? How could you become the murderer of all murderers? How could You become the adulterer of all adulterers? How could You become the liar of all liars? Yes, how could You become the greatest despiser of the holiness of God? Yes, **how could You take upon Yourself all sins, great and small, from the beginning of the world to the end of it, since You were the love of God Himself, and the Father in You as You were in the Father, and the God in You as You were in God?** And how could the Godhead say to You from the heavens before the entire world at your baptism in Jordan: "This is My beloved Son in whom I am well pleased, you shall listen to Him!"

[5] Behold, you can think there as you will, you will produce nothing understandable. And will you not, the deeper you pursue the matter, also become the more mysterious, when you draw this right to the light and think so completely deeply in yourself, **how it is possible that just the most pure essence of God, yes, the life in God Himself, which is the Life of all life and the Light of all light, might well be so badly laden with the death of all death and with the darkness of all darkness?**

[6] Behold, if you can comprehend this, you will find this little hazelnut offered to you as easily understandable as if it had been laid before your heart completely unveiled. **This is the only great step that everyone has to take in his heart and help Eternal Love to bear the cross, so that one day he would like to have a part in the great work of the redemption, the overcoming of death and the resurrection, which is still incomprehensible until now.** Therefore be careful and first understand this great mystery, and you will see therein enlightened every single pore of the very weak.

[7] That the world was in all sorts of trouble from the beginning, you know; and through whom and how it came into that, you also know. But how the world in its trouble could have existed before God, that is another question. Behold, **the world was thus dead in its wickedness and could therefore no longer possibly orientate itself according to the inviolable holiness of God.** Therefore it had to be constantly directed by the merciful love of God, so that it might exist at least as what it was; but say you yourselves, what is a judged thing, is it dead or alive?

[8] There I can tell you nothing else than to help you with a question: Is a machine dead or alive? Your answer cannot possibly turn out differently than that you say: **A machine is dead, and its movement is nothing but an artificial direction of the mechanic.** And behold, just so it was also with the bad world before redemption. It was merely a machine, always directed by My merciful love.

[9] But if you had before you an otherwise quite quaintly beautiful machine, to which the art of the artist as well as that of the mechanic would have given everything, that nothing would be lost to him except only the independent life, in order to be a human being in all perfection - yes, wouldn't you eagerly wish not only the artificial life to this machine, but a real independent life? And if you were capable, as I am, you would draw yourselves into the machine with your life in the spirit, and would thus necessarily draw all its shortcomings and inner infirmities to you, and in a certain way clothe yourselves with them.

[10] Behold, how was it then to be done, since I alone am Life and have life in and out of Myself, to give the permanently judged world a truly free and not a merely mechanical life? Behold, there Love had to separate itself from God or the primeval holy Power, from which it was eternally born and the power of God eternally from it. So this eternal Life in itself or of the primeval Power of God had to make a break with God and had to sink down to the dead world and adopt its mortality, that mortal thereby loses mortality and becomes alive again freely in and out of the Life from God, Who is the Life of all life, since God Himself is in this Life and the Life itself in God. And so Life has gone out from God, has clothed Itself with fleshly mortality, so that through this, all flesh would become freely alive in itself through the Life from God, as God Himself is Life since eternity through the same eternal Life of love in Himself.

[11] See, this is now the great mystery why the Love of God has made Itself in man to be all kinds of a criminal and sinner, so that not only one flesh, but all flesh may be permeated with the life from God. And this Love, now so overloaded with all guilt, then had on the contrary to humble Itself before the holiness of God, by virtue of the general guilt or mortality taken upon Itself, even to the very extreme point of all points, and had to endure every conceivable reproach, in order to be able to reunite with God, as well as to give all this to the Father or the holiness of God alive again, what has gone out of God alive once, but caused its own death through the headstrong and haughty breaking away from God - or from His eternal order.

[12] See, now that you understand this as well as possible, I now also want to acquaint you a little with the reproaches, which were necessarily given to Me there by the holiness of God, so that you experience something there, which the world has not yet experienced up to the present minute.

[13] You know that everything that was created in all of infinity, according to the testimony of My dear John, was made and created through Me. But now take the world that has become evil, which was always condemned by the holiness of God because I, as the bringer of such condemnation, therefore also necessarily had to share this reproach by the holiness of God, since the world and all that is in it was not called into existence by itself, but solely and exclusively through Me.

[14] Since the world was directly opposed to the holiness of God, how was Love's existence, which had evoked such things that the holiness of God had to condemn, other than a self-damnable one? Now imagine all the nameless deeds of people. See, because of all these deeds I had to be condemned by the holiness of God, because the deeds themselves were condemned as appearances in the world that came out of Me. What was to be done?

[15] Behold, only two ways were open to Me, namely the way up, and the way down, that is: I return to God, become one with Him and, through the power of His Holiness, destroy all that has come out

of Me - or I separate Myself loaded with all reproach, with the highest damnation, from God, enliven and sanctify My works and in My infinite humiliation do justice to the equally infinite holiness of God. See, if I were not the equally infinite Love itself, as God is the infinite holiness Himself, I would certainly have done the first. Only My love was able to make the unspeakable pronounceable, denied Its holiness and made Itself unholy, since It burdened Itself with all guilt, and thus also with death's heaviest burden.

[16] But you know the event when I prayed to God in the Garden of Gethsemane at the so-called Mount of Olives, where I separated Myself for the sake of the world. Behold, only then did the great blindness of My love awakened completely and saw with the greatest horror between Himself and God the infinite chasm; there I seriously repented that I left God and turned to the dead work of My vain lust, and at that time the whole of creation stood in the great limbo between existence and eternal non-existence. For either I drink the cup, so the world and everything that is on it exists – or I put the cup aside and the world and everything under it comes to nothing the moment I put the cup aside.

[17] But behold, just there where Love and Life has become weak in the infinite distance from God, God Himself had mercy on His Love, strengthened It, and commanded It to empty the chalice placed before it and spoke to it in secret: "The extremes of infinity are not yet touched between You and Me; therefore sink down into the extreme depth of death, which is the outermost limit in opposition to My holiness, so that I can seize You there again, since the eternal circle of My holiness is closing". Behold, I then went patiently toward this goal, where I called out on the cross in this infinite distance from God: "My God, My God, why have You forsaken Me?" - and further: "It is done!" and "Into your hands I commend My soul" - or the soul of all life, or the soul out of which everything that is, has emerged.

[18] Behold, now you will, if you consider this a little, well see how I am the very weak one with you sinners, and I still have to let Myself be reproached by the holiness of God instead of you in some imagined humanly weak constitution, to redeem and introduce each of you especially lately again alive into the holiness of the Father. See, such a man, who I make use of Myself and in a certain way attract his being in order to bear your defects veiled through it, is like Simon of Cyrene and could likewise achieve great reward, if he had willingly helped Me to carry the cross a little for a short time. But man is weak and fears every burden, but most of all the burden of the cross; and therefore again nothing else remains for Me to do but what I once did, namely to carry the cross Myself, for all.

[19] You must neither be distracted by the side-notes to the 'very weak one,' nor by what appears to be personal adaptation, that it would disconcert you, as if, for example, you would hear the whole life-story of the high priest Caiaphas, or that of Pilate, or that of Iscariot, or even that of a Roman pagan emperor Nero, and not to remember other similar major and minor sinners; for behold, with all these reproaches I have always had to let Myself be burdened.

[20] And in the same way I am now again burdened for your sakes with all your weaknesses and deficiencies and carry them for you in this somewhat strange cover, so that, as you already know, no

harm may be done to your soul, if you knowingly - that is, according to your flesh, like a Judas Iscariot - would reach with Me into the mysterious bowl of the life to be effected.

[21] But if you will, take this epithet to yourselves under the name the 'very weak one'; go with it - mind you! - through in your heart from point to point and explain it to yourselves according to what you have now heard. I have now given you the key like to a Peter to My kingdom. This 'very weak one' is My veiled kingdom in you. Open it with this key and you will see miracles, and discover true spiritual wonders in and on you. Should someone inside still appear somewhat veiled and hard despite all his testing, as once to the apostles the hard teaching known to you, so turn to Me in all love, and be assured that I will not let you down. For now I say no more: Go to My servant and hear My grace through him about this. But now I say: Come with a faithful heart to Me so that I Myself give you the grace and your mouth also express the sacred understanding of your heart prepared for Me. Although you are free to ask the servant, but so you shall yet learn nothing out of his mouth, but this which I will speak out in you through your love to Myself. Amen - This I say, the True Seventh. Amen.

135. The Lord's suffering, fasting, poverty, love. Four questions in spiritual light.

9th April 1841, from 3:45 until 7:45 pm

Writers: Ans.H. and his four daughters. Regarding the aforementioned items, the Lord graciously testified through His servant as follows:

[1] So when you ask, you ask rightly! For in such questions lies the basis of what is most necessary for every human being.

[2] You have not given a light request in the form of a question, nevertheless the given words are nothing but questions from your heart, the particular answer to which is given to you now. The great answer, however, will be given to you only when you will find it in yourselves to observe it specifically. That is, the special answer is a signpost that shows you how human life should be in spirit and in truth, full of love and living faith, in order to be able to safely reach the inner life of the spirit through this life and finally only through this, to Me. But whoever will come to Me, he will thereby also come to the general answer not only to these questions given by you, but also to those infinite ones which are contained in these four.

[3] For truly, if you have understood in your heart the great mystery of My suffering, all the angels of heaven would attend school with you with reverence and in the highest joy eternally and return enriched with immeasurable wonders every time after school.

[4] If you knew how to justly fast in your hearts, you would never ask for it. For through such fasting, I would have long since become a visible Father to you, where I could then give you more with the slightest breath than otherwise with a thousand words.

[5] If you understood in your hearts what true poverty is, you would already be richer than many princes of heaven. For in true poverty there is a great treasure, which cannot be measured by any earthly yardstick! True poverty is eternally fed with My word - as you also read that the gospel is to be preached to the poor. True poverty is also understood to be like the "hungry" and the "thirsty," who are also fully satisfied by My words.

[6] And finally, if you understand love in your heart, you would truly fulfill the great demand I made of My apostles when I said to them: "Be perfect, as your Father in the heavens is perfect!"

Dear children! What do you think this requirement means? See, this requirement means nothing more and nothing less than only the rather great "small thing" that man should perfectly resemble Me in everything! If you can only get the slightest idea of My greatness, power and strength and of all My infinite perfections, then you will certainly also be able to get a small idea of what it means when I say to you that you should also become as perfect as your Father in heaven is perfect. For if "the Son" has made His own joint heirs, so that He may share the great inheritance from the Father in perfect brotherhood, this also means nothing else than that His own should attain to the same righteousness, to the same power and strength of the Spirit of God, which indwells the Son in the Father and the Father in the Son from eternity.

[7] However, before I explain all this to you in more detail, let us return to the specific answer to your four main questions.

[8] As far as My suffering is concerned, I suffered in My body like any other human being, and in the same order as you read in the Gospels. But because the human suffered, I also included another - My divine I - so this suffering was also a double one, namely the outer, bodily, and the inner, divine.

[9] What the outer suffering consisted of, you know - but what the divine suffering consisted of, that is another question. So that you can get an idea of it, think what it means when the infinite God withdrew from His infinite and eternal freedom in this period of suffering and took His dwelling in the heart of the suffering "son"!

[10] Now look, My exterior was pressed to the point of death by the bitter sufferings. The Divinity seated in the heart, however, had to conquer death and hell from the innermost point. Now think of the suffering God-man, who was now placed between two fires: From the outside, death and hell pressed Me with all its force until My natural life was driven to the innermost point of My heart. From within, however, the Godhead counteracted this pressure with all its infinite power and strength and only allowed itself to be compressed to a point by love itself.

[11] Now think again: The same power and the same force, which could destroy with a breath all that lives and works in the whole of infinity in any moment, the same power and force, which all eternities and infinities do not grasp, which called the whole infinite creation to become from Itself - oh listen! - The same power and strength in Its fullest totality, has let Itself be constricted so far out of Its infinity - as already said - to one point, which constriction was the greatest voluntary humiliation of the Godhead in Me!

[12] If you are able to understand only somewhat in your heart which suffering struggle I had to endure as Eternal Love, then you will probably also be able to get a small idea of what is to be understood by My suffering.

[13] This suffering lasted until the point when I cried out on the cross: It is finished! Father, into Your hands I commend My spirit! - or in other words: "Behold Father! Your love returns to You!" - and at that moment, all the bonds of death and hell were broken by the infinite power of God. The eternal power stormed out with infinite force. The whole earth trembled, touched by the omnipotence of God. It voluntarily opened its graves and drove the prisoners out to life.

[14] And the same omnipotence also penetrated beyond all of visible creation and immediately filled infinity again. And all suns in all endless spaces withdrew their light out of overwhelming reverence for the omnipotence of God touching them anew. But that the Godhead did not destroy and annihilate everything in this new exit at that moment, was solely due to Love, which was now completely reunited with Him.

[15] Now behold, little children, this is, as much as you can grasp it, to be understood by "My suffering"! But there are still infinite things hidden in it, in which you will have enough to explore for eternities, and that indeed always greater and more infinite. For what I have told you now, relates to perfection just as a point relates to infinity.

[16] But if you fast, fast in true denial of yourself out of pure love for Me, at everything that the world offers you, you will attain the "bread of heaven" through such righteous fasting.

[17] As a bride on her wedding day takes off all her former clothes, washes her whole body, then puts on her wedding clothes and adorns herself with all kinds of flowers and precious stones, so that she may please the bridegroom when he comes and leads her into his house - in the same way you should take off all your worldly "clothes" through righteous fasting, wash yourselves with living water and then put on clothes of true love, innocence and all humility, and adorn yourselves with all kinds of flowers and precious stones of the works of love!

[18] And when then the great bridegroom will come and meet you so well prepared, then He will also do what was said about the figurative bridegroom. And when you will be in the house of the Bridegroom, He will open a treasury for you and give you the immeasurable treasures of eternal life, which is a consequence of My bitter suffering or redemption.

[19] And what fasting is, that is also poverty. For truly, he who has not become poor in all that is of the "world", will not enter My kingdom until he has given back the last penny to the world. Behold, this is true poverty in spirit and in truth!

[20] But that the voluntary poverty has an infinite advantage over the compulsory one, is so self-evident, that a closer discussion about it would be superfluous in the highest degree. For the forced poverty can only equal the voluntary poverty through the complete surrender to My will and My love.

[21] But now ask yourselves: What is the relationship of a bride with her bridegroom for whom she has no love in her heart? Will she adorn herself in the same way for the hour when she knows that the despised one will come? Will she await that hour with the great longing of her heart? I tell you: Not at all! For she will curse and revile that hour in her heart. She will not wash, but rather smear herself with all kinds of filth, and she will keep on her everyday clothes and sprinkle her head with ashes, thinking that when the conscious bridegroom comes, he will be horrified at her and will desist from his desire.

[22] And truly, when the bridegroom comes and finds his bride like this, I tell you, he will not take her (if he resembles Me), but will willingly leave the loveless one to the one she has pledged her love to.

[23] Now look, since a bride only adorns herself for the right bridegroom if she loves him, it will become clear to you very easily that **without love for Me, no fasting and no poverty is conceivable and therefore also, no wedding adornment.** But there will also be no "leading home" of the bride, which "leading home" is nothing else than the redemption from death to life.

[24] See how your questions behave there! In My suffering is love. Fasting and poverty is the suffering of love. And the suffering of love is the adornment of it. And in the adornment, which is life, is salvation. Thus, love, suffering and salvation are one and the same.

[25] Whoever therefore loves as has been shown to you, has made himself a partaker of salvation, and his portion will be like Mine. Just as the bridegroom shares all his goods with his bride, so it will be in My house. Then you will know what this means: Be perfect, as your Father in heaven is perfect.

[26] Amen! So say I, the same Father in Heaven! Amen.

The Explanation of the Scriptures

CHAPTER 17 "Did not Christ have to suffer so and enter into his glory?" (Luke 24:26, written on 15 January 1844)

[1] "Must not Christ suffer and enter into His glory?"

[2] In the above text, it is obvious that the glory of eternal life cannot be attained through great reading and learning, but only through the act of love.

[3] It will of course be said here: "Christ was the eternal life of Himself anyway, and possessed all the glory of it; Why did He have to suffer afterwards to enter into this glory?"

[4] But I say that Christ was only a human being and that, as the first basic example, He had to fully embrace the perfect glory of God through His deeds! And had He not done this, it would have been the same all over creation; for in Him, Father and Son became One again, or what is also, Divine love and Divine wisdom. For before that, Love had departed from Wisdom, because Wisdom in its holiness had set itself up unreachable to the highest, and its demands were above all fulfillment.

[5] But Wisdom was desolate without the intimate union with Love; but how could He reunite with Love? - He had to fulfill in the man Jesus, the conditions of reconciliation which He had set Himself; He had to humble Himself to the smallest point, and for the first time, He became completely one with Love, which is the 'Father'.

[6] That is why Christ, as the Self, the eternal, all-powerful basic Wisdom of the Father, despised all the wisdom of the sages of the world; and all the scribes had to be an abomination to Him, as their deeds were not in accordance with the life of Scripture.

[7] He, as the eternal Wisdom of the Father, had to do works of love and teach men the sole law of love; Indeed, in the end, He had to be captured and crucified by the wisdom of the learned priests, and in this way He had to suffer the greatest disgrace as the Primeval Light of the Father or Love, and brought the greatest eclipse on Himself. "Father! Why did You leave Me?!"

[8] But that He, as the Primordial Light of all infinity in Himself, had to undergo a complete eclipse, is proved by that moment, hitherto unknown to anyone, in which, after the passing of Christ on the cross, a perfect eclipse of the whole infinite creation occurred, and the light not only of the Earth sun, but all suns in all infinity, was darkened for a time of three hours.

[9] And it was also this moment of eclipse like that of which you know that in Him the soul of Christ descended to hell after death, in order to redeem the spirits who were trapped in the ancient wisdom and lead them to the new Light, which began from the reunion of the Son with the Father to fill all infinity.

[10] Christ, therefore, had to fulfill the old law of wisdom in Himself, to the dot, in order to atone for it (in) all trials against the Father; or all Wisdom had to be crucified, so that the Love of the Father could be justified!

[11] Well, so God did Himself; what do you want to do then? Do you think that by the justification of your wisdom you will enter into the glory of eternal life?

[12] If, as the Divine Wisdom, Christ himself had to do works of love and preach alive, and had to crucify all His wisdom and let it pass into the greatest darkness, to fully re-enter into the glory of the Father, who was the separate Love in Christ Himself, after all, people will have to walk this path too and will have to follow Christ, if they want to enter into the glory of His Fatherly Love with Him.

[13] In the primitive church of the world it was said: "You humans can only reach the otherwise unattainable Divine Wisdom through the Love of God!"; but with Christ it says, "Now, as the Divine Wisdom, as the Way and the Life, I am the Door to Love or, to the Father! Whoever wants to go to the Father, must go through Me! "

[14] But how? Through the wisdom, because Christ as the Door is the Divine Wisdom Itself? - Oh no; for it was this wisdom that made Me humble to the last atom! It, as the inviolable holiness of God, descended deeply among all sinners; that Wisdom, which at that time was not allowed to be seen in its basic light even by the most perfect angelic spirit, now dealt with sinners and dined under their roof, and in the end had to be crucified by pagan soldiers and henchmen!

[15] From this endless humiliation of the Divine Wisdom Itself, however, it is more than crystal clear that no one, with his inflated wisdom, will reach the glory of eternal life! Nobody will turn his studied books and writings into grades in the kingdom of heaven, but only his true humility and the true working, living Love of the Father.

[16] In Christ, all primordial, Godly Wisdom passed into love for the Father; this made Son and Father one. But it must be the same with man. Before he is not humbled to the last drop in his haughty mind and in all his desires, which amount to all kinds of honours, - yes, before he will lay everything at the feet of Love, and therefore will suffer a brief eclipse of all his worldly wisdom, he will truly not enter into the glory of the Father!

[17] Christ had to suffer and do so in order to enter into the glory of the Father; so every man must do likewise and must follow Christ alive if he wants to enter into the glory of the Father.

[18] Christ, however, had not studied at colleges to enter into the glory of the Father as a learned sage, but His school was called: humble and laboring love! But if Christ preceded this school, how would you enter the kingdom of God with another?!

[19] I think that more than that would be unnecessary; because from the deepest wisdom this is explained as clear as daylight. Do the same, and you will live! Amen.

The Explanation of the Scriptures

CHAPTER 5 "I am thirsty!" "It is finished!" (John.19,28 .30 written on 28.12.1843)

[1] But if you do not want to say in the end, that not every text is a complete central sun, but only such as I put it here Myself, choose for yourself a text, as you want, and we will see, then, if it does not truly enlighten one and the same main reason as the same central sun before the eyes of the spirit. And so do such!

[2] You have taken the two short texts: "I thirst" and: "It is finished!"

[3] But before we pass to the clear illumination, I must already give you the assurance that I have completely released the choice to you; because otherwise you could say in the end, I just gave you what I deem necessary. And now we go over to the main thing!

[4] "I'm thirsty!" - After the love that the world does not have - that's why she even gave me only vinegar and bile to quench my thirst instead of the invigorating water, and have done it ever since.

[5] "I'm thirsty!" For what? After the life, which I myself am originally from eternity, and which I have wasted in so abundant fullness from the primordial beginning, on innumerable amounts of beings!

[6] It is this life after which I thirst! Endless many times has this life passed into death. I came to snatch it from death. That is why I was very thirsty for the great salvation of this wasted life; but death had taken over so much, that the ever-living blood of love could not let him rise!

[7] However, when I demanded to drink life, I was not given life, but death to drink! Vinegar and gall was the potion; Vinegar as the symbol of contraction and hardening, and bile as the symbol of hatred, anger and wrath.

[8] This picture is clearly presented, and we want to see how it works for our cause!

[9] Behold, therefore, I call to all the world, as to you, continually: "I thirst!" Or what is one and the same: "Love Me, give Me to drink your love! Love God over everything and your neighbor as yourself! That's the water of life, so thirst for Me in you!"

[10] Question: Do you give Me this water? Or do you not just give Me vinegar and bile as well?!

[11] The little I ask of you is nothing but love and the deed after it. But if, instead of the true, living love-act, you only read and do nothing, except what appeals to your world-sense one way or another, - Question: Is not that vinegar with bile, that you offer Me, instead of the living water?! Yes, I say to you, the more you read together and do nothing but what pleases you according to your worldly sense, the more acidic the vinegar and the more bitter the bile!

[12] It is then said, "It is finished!" But what? - My own fight for you; for I can do no more than as your Creator, God and Lord and eternal life, take your own death upon Me!

[13] But that I cannot be killed in My eternal Spirit, that needs no further explanation. Only the fight for your life, I can drive to the endless highest level. But since you are finite yourselves, so too must this struggle have some ultimate goal. When this goal is attained, then the fight is accomplished, as far as I am concerned, but nonetheless also with you, who, out of sheer gratitude, instead of the living water of love, offer only vinegar with gall to Me!

[14] It is certainly accomplished; but not for you, but unfortunately only for Myself! Or: I have done everything for you that only ever stands in the Divine possibility; that is why I have done My work for you. But do you also act as if this work was accomplished within you?

[15] Oh yes, - you read diligently, you also write diligently, you also like to talk to Me about Me; but when I say, "In the place of your truly worldly thoughts, and in place of your many worldly pleasures, dedicate to Me only one full hour of the day; sanctify it, that in that day you shall pray to nothing in your hearts but to Me!" - oh, there you will find a hundred proprieties for one, and a hundred worldly thoughts will revolve around a single weak spirit like a whirlwind!

[16] All sorts of secular considerations will be brought to light here; and if any one wishes to decide on such an hour, he will certainly not be too pleased with the same, but rather will have a little uneasy aversion to it, and will diligently count the minutes on the dial of his watch, and not infrequently, impatiently wait for the finishing of the Divine holy hour!

[17] And if there were only some insignificant world business in between, the hour will either be cashed, or at least put into such a period of the day, when benevolent sleep usually falls on mortals, and in which, especially in the female sex, no pleasant visits is to be expected anymore and no more nerve-strengthening wanderings are to be undertaken.

[18] See, all this is vinegar and bile! And it is not accomplished in you by doing everything possible, according to My infinite love, to bring you to the right way of life; for **it is necessary for the fulfillment in you, that everyone denies himself out of true love for Me, takes up his cross, and faithfully follows Me.**

[19] But who does that? The female sex may, if it goes well, stitch and tack the whole day for the body, and can groom themselves, and not infrequently be overjoyed about any visit; but if I would like to say: "**Stay at home in your closet, and remember Me in your heart!**", they will be sad, let hang down their pretty faces and say: "But in the world we have nothing good!"

[20] Question: Is not that vinegar and bile, which you have heard?! Or do not such female people in their hearts hold the meaningless worldview higher than Me?! Did such people consider in themselves how I finished the great fight for them on the cross?!

[21] Give them pleasant little books with all kinds of historical accounts that have reference to Me for My sake; they will love to read them, especially if they tell about a romantic marriage now and then or if they have wonderful fairy tales. Just give them a somewhat serious booklet; they will read it with such an appetite, as with which a dog, well-accustomed to good food, eats a dry breadcrumb delivered to it, which he sniffs at most, but then soon leaves it with lowered tail and ears.

[22] But since doing is still something more serious than the sole reading of even the most serious book, the matter itself explains the difficulty with which doing, will have to struggle.

[23] There are many who like to hear good music from artists; but how few among them want to deny themselves, in order to become artists themselves, through a strenuous study!

[24] It is easy to hear and not difficult to read and just as easy to watch; but self-deception is of no great charm to anyone. **But what good is someone's knowledge and non-doing?!**

[25] See, all this is vinegar with bile and does not accomplish the fulfillment! In Me indeed, for I give everything imaginable to anyone, but not in the person who does not want to use it how and why I give it to him!

[26] Therefore, do not be vain hearers, but doers of the Word; because only as a doer do you quench My thirst with the living water of love, but otherwise, you will always give Me vinegar and bile!

[27] I think that will be clear too; but in the near future, more central suns!